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[SELECTED FOR THE ALEXA GAZETTE. A SHORT SERMON ON A NEW TEXT.

"If we do not praise ourselves, no one will praise us." My text is found—no matter where—not in the Bible—but I have certainly heard it, and deem it worthy of illustration.—Indeed there are some texts in the scriptures not in harmony with our text. "Let another praise thee, and not thine own mouth, a stranger and not thine own lips." "For men to search their own glory is not glory." But I must not be understood as advocating such self praise as contravenes the language or spirit of these scriptures. Still my text has a meaning, an important meaning, and I will endeavor to place this meaning clearly before my hearers. Without consuming more time in the introduction, I proceed to remark,

THAT WE NEED TO BE PRAISED.

This position is plainly implied in the text. The desirableness of praise underlies it. Why should we be praised by others, or praise ourselves, if praise is not good? But I must proceed to elucidate this position in several particulars.

1. It is *pleasant* to be praised. Who has not enjoyed this delight? No music is so sweet, as the voice of earnest and lofty commendation. It swells the heart with conscious importance, animates it to glorious deeds, and diffuse over it the sunshine of self complacency.

2. Praise is a *revelation of our true excellence*. Why should a lighted candle be put under a bushel? Truth is better than error. If we are rich, learned, useful, pious, or great,—or if we combine all these qualities in ourselves—why should not our excellence be known. Praise is but the natural and common method of disclosing our worth to the world.

3. Praise is requisite to *secure for us our due appreciation by the world*. Every man has a right to be rightly prized by his fellows—to fill his proper post in society. But how is he to secure this right, if he be not commended and extolled by some one who knows his merits?

Having demonstrated the necessity of praise I proceed to remark,

THAT OTHERS WILL NOT PRAISE US.

This is the plain doctrine of the text. It is a melancholy truth. Others ought, certainly, to perceive what is so clear to us, our learning, wealth, greatness and respectability of us, and our family, and have the honesty to proclaim them. Whether they are blinded by sectarian partialities, are absorbed in meditation on their own supposed excellencies, are envious of our superior endowments, or are devoid of a high sense of their obligation to praise others, I know not—need not inquire. The proof of a sad failure in others to render us due honours

are found in almost all the newspapers, and pamphlets and books which we have not written and published, and in all the speeches which we do not utter. The shame is on them who neglect their duty. For ourselves we are chagrined, but not humbled—provoked but not discouraged—and feel constrained to look around us for some means of remedying the evil. This lead me to remark.

THAT WE ARE SHUT UP TO THE NECESSITY OF PRAISING OURSELVES.

This is the obvious doctrine of the text—and it is good—why should we not praise ourselves?

1. *We know our own worth*, we are not ignorant of our attainments, if the world is.—We are convinced, whatever others may say, that we are rich, learned, devout, laborious, useful, eminent, and rising in importance.

2. *We are able to proclaim our own worth and we intend to do it*. We have words and eloquence, and more still, courage to publish who we are, what we are, and what we are doing. If some are timid others are not. No false modesty shall prevent us from insisting on our claim to public notoriety and honor.

3. *Whatever we are called on to do, we should do well*. Let the timid, and modest temporizers hold their peace—we can find men, of genius, learning and reputation, who are above the fear of men, and to whom the work is congenial, and pleasant. We will do our duty. We will sound our praise in trumpet tones.

But let us, brethren, guard against one evil. The world does not love gross self praise.—We must praise ourselves discreetly. This we can easily do by extolling the party, or church to which we belong. We can expatiate on their wealth, liberality, numbers and respectability, and much of the glory will redound to ourselves. But still I fear the work will not be adequately done. To correct an enormous evil, extraordinary means must be adopted. I propose therefore the appointment of a missionary to this specific work. Look out, brethren, a suitable man—one of genius, learning and eloquence, who has full confidence in our merit, and boldness to proclaim it, and then provided with a large trumpet, like that of the "angel Gabriel,"—who has not been lately heard from—let him pass through the *lengths* and breadths of the land, sounding the trumpet, proclaiming our real greatness.

The London Times publishes a letter from Lieutenant Colonel McCrea, of the Royal artillery, urging that the Atlantic telegraph cable should be landed in the harbor of St. John's that it may be exposed as little as possible to the friction of a sea-beach, and be placed completely under the British control and safe guardianship.

A train on the Columbus and Cleveland road was stopped the other day in its headlong run by several men gesticulating wildly on a bank ahead. The conductor demanded what the matter was, when the men replied that they had got into a nest of horrets and were fighting them. The train went on.

Tuesday last was a day of fasting and prayer in Petersburg, in view of the threatened condition of the city and the proximity of the enemy.

A PIOUS INVOCATION—A correspondent writing to the Portland Advertiser from Rockland, Maine, says the Rev. Mr. Hart, of that city, in his prayer on Sunday last, used language, which the correspondent reports as follows:

"Rev. Mr. Hart, of the First Baptist Church, with eyes lifted to God, prayed that he who voted the Democratic ticket might have his arm withered."

He also says that in other churches the language used by the preachers was so insulting that many took their hats and left.

The New York Express referring to the statement that Gen. McClellan has written another letter, to be read at the Ratification Meeting, in New York, to night, says:—"General McClellan should 'say' what he thinks and pleases, but as for letter writing and more platform making the less of it the better. No platform was ever worth the planks it was made of. The belief and intent of the McClellan men is, to have Peace and Union; and Peace first, that is, to 'stop fighting' is the primary step toward Union. With General McClellan, would be elected, a Congress whose policy would be both Peace and Union."

Professor S. N. Griffith, of Lawrence University, Wisconsin, offers to be a representative recruit for some lady who will pay his debts, about a thousand dollars. He states that he is an ordained minister, and might have been an army chaplain if he had command of money to electioneer for the purpose.

The beautiful Empress of Austria is said to have made up her mind that crinoline is a dangerous, costly, unwholesome and inconvenient nuisance, and to be determined to discourage the wearing of hoops in her husband's dominions.

A fight took place, it is said, near Centerville, in Fairfax County, on Wednesday, between five U. S. cavalymen, and three of Moseby's men, in which the former had one man severely wounded and lost two horses.

The Washington Star says that "Major Charles S. Waliach, formerly of this city, is Confederate quartermaster at Petersburg, Va., as appears by an official notice in the Richmond papers."

Gen. Grant has gone to Washington from the army of the Potomac. Previous to his departure from Fortress Monroe he had an interview with Gen. Butler.

The soldier who was executed here yesterday, had, it is said deserted and re-enlisted in the Federal service seventeen times, receiving pay and bounties to the amount of \$7,550.

The Georgia, captured off Lisbon by the U. S. steamer Niagara, put into Fortress Monroe yesterday, somewhat disabled.

The Inebriate Asylum, at Binghampton, N. Y., was destroyed by fire yesterday.